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Divine Wisdom

Brotherhood

Occult Science

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OUR 25th YEAR

It is with a good deal of diffidence that I venture on the twenty-fifth year of our Canadian magazine with its cosmopolitan outlook and interests that are at once centrifugal and centripetal. Our centre is everywhere and our circumference nowhere, but unfortunately most of our colleagues are not happy unless they feel safely tucked in by some circumambient limitation to which they can point with pride as their chosen boundary. It is sometimes a church, sometimes a society, sometimes an order, sometimes a science and very frequently just a fad. Our ideal of Universal Brotherhood has a magic of its own, separating the sheep from the goats without their knowledge of the difference until it becomes a question of dedicating one's life to the True Shepherd. There are disputes over names, quarrels about leaders, arguments over opinions, debates about organization, but these all miss the main issue. One cannot help being amused at the bitterness with which any reference to Madame Blavatsky is met. It would be equally silly if sailors whenever they heard a compass mentioned, threatened to mutiny because their captain worshipped an idol. We worship no idol in Madame Blavatsky. She is as impersonal as any compass. She indicates the thirty-two points of seamanship. And she insists that every mariner

steer his own course. All the admirals and stevedores and boatswains insist that we follow the courses they may lay, but we prefer to use the compass and chart our own course. All who use the compass and are honest mariners will reach the haven where they would be. Otherwise they may awake one day to find themselves on a piratical craft with its ugly ensign and its selfish and isolating instincts. I had the option in 1889 after reading all the theosophical books then available, in Edinburgh, with six months over *The Secret Doctrine*, of going to London and meeting Madame Blavatsky or of crossing the ocean to work for theosophy. I did not go to London. The Secret Doctrine teaches the fundamental identity of all Souls with the Universal Over-Soul. No purely spiritual Buddhi (Divine Soul) can have an independent (conscious) existence before the spark which issued from the Over-Soul has passed through every elemental form of the phenomenal world, and acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts, checked by its Karma, thus ascending through all the degrees of intelligence, from the lowest to the highest Manas (or Nous), from mineral and plant, up to the holiest Archangel. Any true man can build on that.

A. E. S. S.

KING ARTHUR'S TABLE

The Discovery of a Pre-historic Zodiac
in England

BY K. E. MALTWOOD

Reprinted from

*The Journal of the Royal Astronomical
Society of Canada, September, 1943.*

The zodiacal constellations had been long established when the sun entered the 'sign' Aries at the vernal equinox, but no explanation has been vouchsafed that could account for the notoriety of these 'signs' down the ages.

So the question was: When were they designed, and where, and how, and by whom? Ptolemy (A.D. 150) transmits them from Hipparchus (B.C. 130) "as of unquestioned authority, unknown origin, and unsearchable antiquity."

Historical astronomers realized that the zodiacal constellation 'creatures' did not originate on the ceiling of a temple, the dome of a mosque, or the pavement of a church, where they are still found in many places. The universality of the design proves that the civilization that engendered these signs must have had ramifications not only through Europe, Egypt and the near east, but through India, Persia and the East Indies, wherever sun worship penetrated. They also know that star gazers could only observe these particular constellations, through which the sun rides, in a region answering to Asia Minor, and not so far south as Egypt.

The discovery of a great zodiac laid out among the little hills in the neighbourhood of Glastonbury, in Somerset, England, seems to answer the above queries, for here is apparently the first "Mighty Labour of the Isle of Britain" of which the Welsh bards sang.¹ It has lain prone on the ground for thousands of years, covered with King Arthur's fabled "mantle of invisibility," though seeing every one.

The explanation as to who made it, is

that the Cymry of Wales came, according to their traditions, "from the East in the Age of Ages," (Barddas) bringing the knowledge of the stars from Asia Minor, and laid out this zodiac, which they called in the Welsh tongue *Caer Sidi*. Dr. L. A. Waddell confirms their traditions in his "Makers of Civilization." He says (page 6): "Detailed proofs are given in my former works for the Sumerian origin of the Cymry with approximate dates for the Sumerian mining and colonizing occupation of parts of the British Isles by several immigrations from the Sargonic period of about 2700 B.C. onwards."

The sophistication of the design of this 'Round Table of the Stars' shows that it was laid out by experts, for no artistic, religious or scientific conception combined with agriculture could transcend its expression. It is artistic in that it reflects God's universe and laws, scientific in its stellar observations and geometrical layout. With the 'Children of the Sun' their religion and science were at one.

During thousands of years the zodiac was so much revered that every figure there portrayed was a sacred emblem; for instance, the four evangelistic symbols of the Bull, Lion, Man and Bird are found here in Somerset in their proper places at the four cardinal points, i.e., Taurus, Leo, Sagittarius and Aquarius,² whereas on modern maps there is no bird amongst the zodiacal constellations. It follows that these Christian symbols were founded on this original design, and correspond to the standard of Sargon II, King of Assyria.³

Temples as we understand them, were not great enough to contain the constellations; so mother Nature was chosen to sustain them, and the thirty-mile circumference of this sacred area was looked upon in its beginning as the 'Cauldron of unfailing supply': it had three properties—inexhaustibility, inspiration, and regeneration. We are

told by the Welsh bards, the descendants of the Cymry, that it was stolen from the 'Divine Land' for it was Annwn itself. Taliesin, who knew most about it, sings in "The Spoils of Annwn"⁴ of the recovery by Arthur of the magic Cauldron of inspiration and that it was found at Caer Sidi, the zodiac.

This Cauldron was associated with a Druid cult before it became the Christian Grail, both in Norman romance and Welsh literature it possessed the same characteristics.

I have been teacher to all the universe;
I shall be until the day of doom on the
face of the earth;
I have been in a toilsome chair above
the Zodiac,
Which revolves between three elements.
Is it not a wonder that the world
discerns me not?

Taliesin was the "official" bard of the mysteries of this Caer Sidi, and boasts he was present with Arthur when he stole the Cauldron; he was also the son of the goddess of the Cauldron. When Merlin entered the glass house the treasure of Britain vanished with him, the plentiful feeding vessel with the rest;⁵ thus what has now been recovered was thought to have been lost, though it was said to have been capable of feeding all the world.⁶

In "The Arthurian Legend" by J. Rhys (page 345) we read:

"But we are here more particularly interested in Glastonbury, the identification of which with Avallach's Isle, and all that term was supposed to connote . . . would also lead to the further conclusion that it was naturally the 'Land of Summer,' which in the form *Somerset* has become fixed as the name of the county to which Glastonbury belongs."

So it is not surprising that Somerset yielded up the secrets of the Summer country⁷ and that the discovery of the 'Star Giants' was the result of making maps to illustrate the twelfth century

romance called "The High History of the Holy Grail."

Thus in tracing the quest of the Knights of the Round Table between the famous Avalon Isle, King Arthur's Castle of Camelot, and Wales, it was found that Sir Lancelot and the other knights quested roughly in a circle over the same ground, encountering a Lion, Giants, and a fiery Dragon.

Years of puzzling over the mystery as to what they were really questing, obviously not a Christian Grail, revealed that the Cary River in its windings, drew the outline of a Lion, the two Dun-don hills formed a Giant, and so on. Thus here were Knights hunting "Nature Gods," but they themselves were the Christian reincarnations of the gods they quested, or perhaps astrologers might say they were born under those particular stars, Sir Lancelot showing all the characteristics of the Lion, King Arthur of the sun god Hercules, Sir Gawain of the Ram, etc.

This then explained "the wonders of Great Britain," and "the great adventures of the Kingdom of Logres"⁸ for here we have a dual myth of earth and sky—the star constellations laid out on earth, and the Knights impersonating the stars above them. A magnificent conception!

The Description of This Zodiac

So it is in Somerset, England, that we have discovered what King Arthur's 'System of the Round Table' really was. "A Guide to Glastonbury's Temple of the Stars," and its "Air View Supplement" fully illustrates and describes it.⁹

This zodiac or agricultural calendar, is surrounded on three sides by hills, about one thousand feet high, which are crowned by pre-historic forts. On the west flows the Severn sea with Wales on the opposite shore. Within this natural enclosure, the low-lying hills are shaped to form the star constellation giants.

Outlining the design to a great extent are two small rivers that have not

changed their course, being penned in by the little hills of this mysterious Kingdom of Logres, as "The High History of the Holy Grail" calls it.

From the realistic drawing of the 'Creatures,' which are superb in outline, from the demonstrated knowledge of irrigation, and earth-work construction of a high order, from the apparent date of the equinox, about 2700 B.C., and from tradition, this planisphere strongly suggests the culture of the Euphrates, and has no connection with the monolithic stone monuments of Avebury and Stonehenge.

In order that the design should fit the dome of the sky and the twelve zodiacal divisions of the calendar, with their corresponding stars, the figures are so arranged as to contract towards the centre of the circle of signs; an amazing achievement considering that most of them measure three miles long, but the whole composition is astonishingly skilful.

As the Lion and Scorpion¹⁰ were then double the size they are now represented on star maps, they here occupy the place of the Crab and Scales respectively as well as their own.

The figures lying towards the north of the circle represent the winter months—the Scorpion, Archer, Goat, Water-carrier and Fishes attached to the Whale.

Opposite are—the Ram, Bull, Twins, Lion and Virgin. Thus they correspond, in regard to their order, as they do in their traditional characteristics, with those seen on astronomical globes in use at the present day; but the modern copies of these constellations have lost the rhythm and meaning of the original conception.

For instance, the drama of these winter months is, that the Scorpion of death has stung the Archer's horse, causing it to fall forward, as this old sun-god shoots his last ray into the 'Bull's Eye.' In consequence he dis-

mounts from his horse's neck, giving the impression of a centaur as on modern star pictures.

The feet of both horse and rider are already hidden by the earth sign Capricornus, for the Archer represents the end of the year; thus the sun-god has 'one foot in the grave,' for the great earthwork forming the Goat's bronze age horn is called locally "The Golden Coffin" and the stars that correspond are Job's Coffin. In accordance with Druid belief and mediæval art, the Whale lies in wait for his soul, mouth open towards the pole of the ecliptic, and this Whale is the only effigy constellation thus to face east. It is entirely outlined by waterways.

The Water-carrier, being an air sign, is here represented by a Phoenix, holding the vessel of water in its beak. It is fanning its burning nest with its outstretched wings. Glastonbury's famous Isle of Avalon, towering 600 feet out of the marsh, forms this bird, and the Urn contains the life-giving 'blood spring' known far and wide as Chalice Well; its waters are radio-active and stain the stones over which it flows blood red.

"The First Church of Britain," that is to say the wattle Chapel of St. Joseph of Arimathea, and afterwards Glastonbury Abbey, were built upon the tail of this Phoenix. Consequently it was hallowed ground long before the pagan king gave it to the Christians; for the Isle of Avalon was known through Europe as the 'Island of the Blest, Avalon, the place of departed spirits.'¹¹ There is much legendary history connected with the subject, but all we can touch on now is its foundation in the 'Round Table of the Stars.'

To continue its description: After the Fish, the young Ram and the Bull, the drama of the summer months is the apotheosis of the regenerated sun and nature represented by the solar babe sitting in his moon boat, for the first Twins were the sun and moon. Around

him cluster adoring animals, the Bull, Lion, Little Dog, and Griffon, which is part of the rudder of the Ship; whilst the Virgin with outstretched wheat-sheaf offers to him the fruits of the earth on bended knee.

The unusual features of the whole composition are: first, that the only human beings represented, are the Father, Mother and Child, and that the old bearded sun-god Hercules, who rides the horse of Sagittarius, points with the first finger of his right hand to the exact centre of the circle of the signs, but this centre is neither the pole of the ecliptic, nor that of the pole star Thuban (Alpha Draconis). This finger is repeated on a much larger scale in order to lie along the line of the equinox, pointing directly into the eye of the Bull, and in alignment with the royal stars, Aldebaran and Antares in Scorpio.

Another very marked feature of the design is that the heads of eleven figures turn towards the sunset over the sea which lies due west, for the equinoctial line between Aldebaran and Antares runs west and east.

When designing this chart of the stars, as much emphasis was laid on the path of the sun as upon the position of the equinox, for the 'Solar Barbe' with upraised arm holds on to the central line of the ecliptic by the two stars of Gemini that lie upon it.¹² The Virgin's Wheat-sheaf and the Ram's (traditionally) reverted head are made to measure the width of the sun's path, and the Bull and Lion point it out with their right feet and the Lion's tongue, which is an interesting feature, being made of red earth.

The astonishing knowledge and skill displayed in laying out these star figures on the earth, places this solar calendar in a unique position in regard to archaeological survivals, hence the traditional sanctity of the neighbourhood around Glastonbury, 'The Temple of the British Secret Tradition,'¹³ for it

constituted a laboratory of thought and mystery, recognized by the races of the continent of Europe as unspeakably hallowed and inscrutable.

The astronomer M. Proctor remarks: "Learned antiquarians have searched every page of heathen mythology, and ransacked legend, poetry and fable, in a vain endeavour to discover who were the inventors of the constellations, but without avail." So the subject of the origin of these signs is full of interest to the chronologist who inquires into what era of the world exact astronomy began and when the sun was assigned his twelve zodiacal constellations.

The discovery of this unique zodiac should solve the problem of when, where and how the Constellations were designed, and English history points the direction from whence the inventors came. 'Hu the Mighty' had brought the Cymry from the Summer country to the Isle of Britain in the 'Age of Ages'; after which the first king of Britain was of the royal house of Troy.¹⁴ When he was sent to 'Albion' this Brutus was told that there were giants in the land, supposedly Hercules, Orion and the rest of these giants born of heaven and earth.

Troy in Asia Minor fulfils all the conditions laid down by Maunder, such as, the region from which the stars of these particular constellations were observed, the animals chosen to represent them and the knowledge of ship building.

Brute,—past the realms of Gaul, beyond
the sunset

Lieth an Island, girt about by ocean,
Guarded by ocean—erst the haunt of
giants,

Desert of late, and meet for this thy
people.

Seek it! For there is thine abode for
ever;

There by thy sons again shall Troy be
builded;

There of thy blood shall Kings be born,
hereafter

Sovran in every land the wide world over.¹⁵

Victoria, B.C.

NOTES :

¹ The second "Mighty Labour" was Stonehenge; see Williams' "Ecclesiastical Antiquities of Cymry," chap. viii.

² "Ancient Calendars and Constellations" by Plunket, published 1903. On the Roman zodiac Aquarius was represented by a peacock.

³ *Ibid.*

⁴ See "The Mysteries of Britain," by Lewis Spence, page 121.

⁵ See John Rhys's Hibbert Lectures, 1886.

⁶ "The Mythology and Rites of the British Druids," by Edward Davies, published 1809, pages 295 to 299.

See "The Air View Supplement to Glastonbury's Temple of the Stars," where E. Davies is quoted in full under the heading "Caer Sidi."

⁷ We read in "Druidism" by the Rev. John William Ab Ithel, published 1871, page 13: "The Science of Hu the Mighty was preserved by the wise men of the nation of the Cymry and that he was the first to lead the Cymry over into the Isle of Britain, from the Summer country and that the creative Name of Light was recovered to memory whilst the Cymry were still in the East." Dr. Waddell says in his "Origin of Britons and Scots," page 190: "We discover that the 'Cymry' of Wales derive their name from 'Sumer'; this latter was a term occasionally used by the early ruling race in Babylonia, the Sumerians of modern Assyriologists." The first Triad says: "There was no tribute paid to any but to the race of the Cymry because they first possessed the Isle of Britain." The Sixth Triad supplementing this one says: "First Hu Gardarn originally conducted the nation of the Cymry into the Isle of Britain. They came from the Summer Country over the hazy sea."

⁸ "The Legend of the Holy Grail," by Nutt.

⁹ By K. E. Maltwood, F.R.S.A., published by John Watkins, 21, Cecil Court, Charing Cross Road, London, W.C.2, Price 5/- each.

¹⁰ The Alexandrian Zodiac is said to have contained the Balance, and its place was occupied by the Scorpion's claws. See "Oedipus Judaicus" by Drummond, pub. 1811. Of the Scorpion Ovid says:

"In the wide circuit of the heavens he shines
And fills the place of two zodiacal signs."

¹¹ "Highways and Byways of Somerset" by Edward Hutton.

¹² Delta was called Wasat, 'the middle,' by the Arabians.

¹³ See "The Mysteries of Britain" by Lewis Spence, page 191.

¹⁴ See "Druidism" by J. W. Ab Ithel, page 7; and Geoffrey of Monmouth's "Histories of the Kings of Britain," page 14.

See Schliemann's "Troja," and the British Museum "Bronze Age Guide." Hissarlik, the first city of Troy, belonged to the Mycenean age and the dawn of the bronze age, which agrees with the date of our findings in Somerset. Apart from history, Sir Hercules Read said, speaking for the British Museum: "Bronze torcs are common in the south west of England, a clue to their date is given in a gold torc which was found by Schliemann in the royal treasure of the second city of the hill of Hissarlik, which preceded the Homeric city of Troy by about a thousand years." Both Canon Greenwell and Sir Arthur Evans drew attention to the "Owl Face of Hissarlik," dated 2700 B.C., which reached Britain on such objects as the chalk drums belonging to the early age of metal. Many archaeological relics as well as tradition and folklore throw light upon the ancient landmarks of this Temple of the Stars.

¹⁵ Quoted from Geoffrey's "History of the Kings of Britain." Milton says: "These Verses, originally Greek, were put in Latin (saith Virunnius), by Gildas, a British poet, and him to have liv'd under Cladius."

THE MAGAZINES

During the month of February we have received the following Magazines: Theosophy in Ireland, Oct.-December; The Middle Way (Buddhist), Jan.-Feb.; The American Theosophist, February; The Theosophical Forum, Covina, Feb.; The Theosophist, Adyar, December and January; Canada at War, January and February; The Path, Sydney, N.S.W., Oct.-Dec.; Theosophy, Los Angeles, February; Fraternidad, Chile, Sept.-Oct.; Toronto Theosophical News, Feb.; Ancient Wisdom, February; Montreal Lodge Bulletin, Dec.-Feb; Pro & Con Vox, March; United Lodge of Theosophists, London, Bulletin 183, January; The Link, Dec.-Jan.; Revista Teosofica Argentina, Jan.-Feb.; The Aryan Path, Bombay, September and November; The Theosophical Movement, Sept.; The Indian Theosophist, November; The Bombay Theosophical Bulletin, Sept., Oct. and November; O Teosofista, Montevideo, May-June; Eirenicon, Jan.-February; Revista Teosofica Colombiana, Bogata, October.

DREAMS

BY ELLEN MARGARET NASH

Dreams or visions of a spiritual or prophetic nature are sent for our instruction. They are sent by the Higher Self, working through the spiritual Ego down into the consciousness of the physical man or personality.

H. P. B. in "Transactions" says:—"The nature and functions of real dreams cannot be understood unless we admit the existence of an immortal Ego in mortal man, independent of the physical body, for the subject becomes quite unintelligible unless we believe—that during sleep there remains only an animated form of clay, whose powers of independent thinking are paralyzed."

Of prophetic dreams she says:—"In the case of persons who have truly prophetic dreams, it is because their physical brain and memory are in closer relation and sympathy with their Higher-Ego than in the generality of men. The Ego-Self has more facilities for impressing upon the physical shell and memory that which is of importance to such persons"

So, these experiences I am about to relate are *not* those of the personality, but of the Higher-Ego when out of the body during sleep, the personality being allowed to look in, as it were, and to record what it saw.

Of the Higher-Ego, H.P.B. says:—" . . . it is the higher Manas illuminated by Buddhi; the principle of self-consciousness, the 'I-am-I' in short. It is the Karana-Sarira, the immortal man, which passes from one incarnation to another."

These visions are varied; some are prophetic, which have already come to pass; others are astrological, initiation and investiture. They have taken me to Europe, India, Central Asia and back through the centuries to a former incarnation.

They take me quite a time to decipher, in fact, I have not the full meaning of some of these visions.

I believe that the personality must be its own interpreter, and it is according to our diligence in searching, so in like proportion shall we be helped by the Higher-Ego, for the Gods only help those who help themselves, and we are told to "seek and ye shall find," and so we learn. When H.P.B. was asked who was the interpreter of dreams, she answered: "None but the clairvoyant faculty, and spiritual intuition of the 'interpreter'." These visions are the concern of the one who sees them and to whom they are sent.

I also believe that some of these experiences will have to be manifested by the personality on this earth plane, for, "as above so below", of course this will depend on how hard the personality strives towards this end, our advancement is entirely in our own hands.

I shall commence with the prophetic visions which have already come to pass, then giving those which have yet to be fulfilled, and so on to the others.

The Sinking of The Titanic

I dreamt that I was on a large modern liner that was already steaming out of harbour. I was standing on the deck, and there was a man by my side; we were leaning over the side and watching the ship going through the water.

When we arrived at the entrance to the harbour, I noticed a curious thing—a huge revolving roller was placed right across with the water barely covering the top of it; over this the liner had to go before she reached the sea.

I looked at my companion, who I then discovered was the pilot, and asked him what it meant? He said:—"Don't you know? We are crossing the bar!" My thoughts immediately flew to the beautiful poem of that name, and I asked if it meant I was not to return, that I was going to die? He answered:—"No, your

time is not yet, you are not ready, I am taking you a little way with me to show you something, then we shall come back and this ship will go on".

We crossed the bar and went out to sea. Presently, I noticed a light on the horizon, it was dazzling white in its brilliance, I had never seen anything like it before! In the midst of the light I saw the figure of the Christ, with others grouped around Him.

I looked in amazement at my companion, and he said:—"There is going to be a great disaster at sea. They are waiting for the souls that perish." There the vision ended.

NOTE:

I was very upset over this, as you may imagine. Two weeks later, the whole world was shocked to hear of the sinking of the Titanic. *Then* I knew what my dream meant and foretold.

I think that "crossing the bar" was symbolical of seeing visions on the *other side*, for it was after I had crossed, that the vision was seen.

My Brother's Death in the Great War

I found myself in a village. There were whitewashed cottages along one side of the street, which was cobbled; on the other side was a dense forest through which a road ran slightly uphill, for it could be seen winding its way in the distance. Along this street I walked, with a companion by my side, otherwise it was deserted. When we came to the forest road, I looked along it and saw a great company of angels marching slowly, with downcast eyes, towards the village. At their head was a colossal figure walking alone. They all wore long black robes, and the general impression was one of deepest mourning.

I asked my companion who they were, and what they wanted? He answered:—"That is Azrael, the Angel of Death and his helpers; there will be a death in every house they enter."

My companion then led me into one of the cottages, and made me kneel down by a bed; he then raised his arms and covered me with the loose flowing sleeves of his robe, just as if they were wings, so that I could not see anything. I wept bitterly.

April, 1915.

NOTE:

Several weeks later my brother was killed outside a village in Belgium. My companion had compassionately prevented my seeing an angel of death enter the cottage.

Fleeing From the Wrath to Come

1

I saw the highways crowded with people fleeing from towns and villages that were being attacked by the enemy. They had quickly snatched up their most treasured possessions which they either carried themselves, or had piled up in carts or the backs of animals.

I found myself with them, and on looking down at my feet, I saw to my surprise that they were bare! I was given the impression that the flight had been so sudden, I had not had time to put on my shoes and stockings!

2

A large railway station at night, in darkness, as all the electric power had been cut off by the enemy. The place was terribly overcrowded, men, women and children struggling to get into the trains as they came into the station; these appeared too few for the crowds of people who wanted to get away.

I was standing on the outskirts of the crowd, just able to see them in the darkness. I was weeping and wringing my hands in great distress, because I felt powerless to help these stricken people.

3

This vision was a peaceful one compared with the above. I found myself by the sea, where there was a long wide wooden pier. Presently someone came with a key and unlocked the end jutting out into the sea; then a curious thing

happened, a part of the pier commenced to break away, and it turned out to be a boat! As one boat was released, it unlocked the next; the mechanism and camouflage were perfect, no one would have suspected that the pier was made of boats.

These boats were large wooden barges with deep wells, into which were packed mostly women and children. They were refugees fleeing from war, and they were helped to escape. The barges all went out to sea, and I lost sight of them.

NOTE:

These three visions were received sometime during 1929 and 1930.

The following are visions which have yet to be fulfilled.

"HE SENT HIS VIWANS, (AIR-VEHICLE), TO ALL HIS BROTHER-CHIEFS, SAYING, 'PREPARE, ARISE YE MEN OF THE GOOD LAW, . . . THE LORDS OF THE STORM ARE APPROACHING, . . . THE HOUR HAS STRUCK, AND BLACK NIGHT IS READY, . . . WE ARE THE SERVANTS OF THE GREAT FOUR MAY THE KING OF LIGHT RETURN."—Book of Dzyan, Stanza 12.

I saw the sky, as far as the horizon, covered with these Viwâns. They were suspended in mid-air as if awaiting the word of command. They were quite different to our modern airplanes, that is why I call them Viwâns.

They were of light build with their seats exposed to view—not in a well; there was no motive power, being propelled entirely by the will-power of the occupants. There was a man and woman seated in each, and they seemed to belong to a taller race than inhabit the earth today; they were light brown in colour with black hair, which was uncovered; I did not see their faces as their backs were towards me, but I noticed their splendid physique and that they wore no clothing from their waist up.

1928.

NOTE:

I have placed the above among the prophetic visions, as I cannot other-

wise see the reason for it, especially as we are moving into the great air-sign of Aquarius, and the predominance of air power in this present war.

It might portend invisible help in this struggle: In the February 5th. issue of 'Liberty', Lord Dowding, former Air-Chief-Marshall of the R.A.F. during the Battle of Britain, has this to say:—"I say with absolute conviction that I can trace the intervention of God, not only in the battle itself but in the events that led up to it. If it had not been for this intervention, the battle would have been joined under conditions which, humanly speaking, would have rendered victory impossible."

Or it may presage some new invention with regard to airplanes which will revolutionize the industry. The man and woman represent the positive and negative element, which power in its lowest manifestation is electricity. Who knows but that the electricity in the ether may not be used for this purpose.

"By Fire Shall I Manifest My Messengers"

— The Buddha.

The other night while out of the body, I was privileged to see a strange sight, and I brought the recollection of it back into waking consciousness:

I found myself in Central Asia, in some large city—as I got the impression of people living in crowded places. I saw messengers delivering flaming arrows to certain people.

These messengers were young men of the Mongolian race, with bright happy faces—as if they were giving out good tidings. I noticed they wore peculiar caps on their heads; these were circular, with sections like the Wheel of the Zodiac, radiating from the centre outward, and alternately blue and gold in colour.

They were going to and fro in great haste, throwing arrows swiftly to certain people, and as these shot through the air, I noticed they were enveloped in flames.

There was an old man with them, and I found myself standing by his side; he had a large book, and was marking off the names as the arrows were delivered. Those who received them seemed to get quite excited, but the old man quieted them and told them to remain calm.

June, 1931.

NOTE:

I believe these were the Messengers of the Lord of Shambala, that His Banner is unfurled on the Heights, and that He is assembling His People.

Mrs. Cleather mentions an Asiatic Buddhist Union in her book, "Buddhism the Science of Life". She quotes from "Beasts, Men and Gods" by Dr. Ossendowski, who was with Baron von Sternberg in Mongolia in 1923, and quotes him as follows: "In Asia there will be a great State from the Pacific and Indian Oceans to the shores of the Volga. The wise religion of the Buddha shall run to the north and the west. It will be a victory of the spirit . . . into this State must come the Chinese, Mongols, Tibetans, Afghans, and the Mongol tribes of Turkestan, Tartars, Buriats, Kirghiz and Kalmucks. This State must be strong, physically and morally, and must erect a barrier against revolution and carefully preserve its own spirit, philosophy and individual policy. If humanity, mad and corrupted, continues to threaten the Divine Spirit in mankind, to spread blood and to obstruct moral development, the Asiatic State must terminate this movement decisively and establish a permanent, firm peace."

Also from the same book Dr. Ossendowski quotes the clairvoyant vision of the Narabanchi Hutuktu:—"Near Karakoram and on the shores of Ubsa Nor I see huge, multi-coloured camps, the herds of horses and cattle and the blue yurtas of the leaders. Above them I see the old banners of Jenghiz Khan, of the Kings of Tibet, Siam, Afghanistan and of Indian Princes; the sacred signs of

the Lamaite Pontiffs; the coats of arms of the Khans of the Olets; and the simple signs of the north Mongolian tribes. . . . There are innumerable crowds of old men, women and children and beyond in the north and west, as far as the eye can reach, the sky is red as a flame, there is the roar and crackling of fire and the ferocious sound of battle. Who is leading these warriors who there beneath the reddened sky are shedding their own and others' blood? . . . I see severe order, deep religious understanding of purposes, patience and tenacity . . . a new great migration of peoples, the last march of the Mongols."

I have my own ideas as to whom they will fight in Europe; it will definitely be a war against Evil—a Holy Crusade. Several months later while reading Dr. Roerich's "Altai Himalaya", I found that the arrow is a sign of war all over Central Asia, and that there actually was a man carrying an arrow in his Caravan, a man sent by the Dalai Lama at Lhassa to call certain tribes to arms. In fact, it is the Fiery Cross of the East.

Speed Ye, for the Time is at Hand

I dreamt that I was standing below a railway embankment. It was night, but not very dark, so there must have been a moon. Presently a train came along the curve, and as I watched it approaching, I noticed that one of the coaches was brilliantly lit up. When it came opposite me, I saw that both sides of this coach, from floor to ceiling, were of glass—so that I could see the whole interior.

There were no seats inside, but flowers were banked along all four sides of the coach, near the floor, leaving an open space in the centre; in this space a coffin was placed, and in this coffin was the body of H. P. Blavatsky! I did not see her, but was definitely given to understand that it was she.

I was so astonished, that I continued to gaze in wonderment until the train was out of sight! April, 1937.

NOTE:

Is H.P.B. coming back in other garments, to continue her work in the new age? Either that, or she will work from the 'other side' through chosen disciples. Of course, this whole vision is symbolical.

The following dreams are of a different order.

Mercury, Messenger of the Gods

I found myself standing on a high cliff, and beyond me there seemed to be boundless space. I felt very small and insignificant. Suddenly I saw two Beings approaching me; they were colossal in size, and wore loose flowing robes, with square caps on their heads.

They came smiling towards me, and holding out their hands told me to come with them. They were so friendly, I remember, that I did not feel awed or afraid.

We glided through space, and presently arrived at a place of mountains and valleys, where everything was snow-white, not a vestige of colour anywhere.

They told me they were waiting for someone who would appear shortly. Presently I saw two men in the distance, they were coming very fast as if they were in a great hurry; they were not walking, but gliding just above the ground.

When they saw us they stopped, and I recognized the younger one as Mercury, the Messenger. He held by the hand an old man with a long beard; I took him to be Father-Time—Saturn, but he had neither his sickle nor hour-glass with him.

The two who came to fetch me then handed me over to Mercury, saying, "This is where you belong". And there they left me.

December, 1927.

NOTE:

It was while reading Mrs. Maltwood's article on the Giant Orion in *The Canadian Theosophist* of 1942, that I discovered the identity of the two Beings

who came to fetch me, they were Gemini, the Twins, for Orion represents one of them in the Somerset Zodiac, and you will remember that the Twins were colossal in size—otherwise, giants.

But why Gemini, when I was born Mercury in Virgo? Virgo is here completely ignored! Even then, Gemini does not take control, but hands me over to Mercury! Is it possible to move out of one's sign altogether, and come under the direct control of the Planetary Ruler?

Regarding the 'square caps' worn by the Twins: In the Somerset Zodiac, Orion is depicted with an arm raised and bent to form a square, and in "Isis Unveiled" H. P. B. says:—"The Egyptian Hierophant was given a square head-dress, which he had to wear always, and a square (see Mason's marks), without which he could never go abroad".

Saturn is here seen in his beneficent aspect; he had neither of his symbols of destruction with him. In "Astrology for All", Allen Leo says:—"All inevitable actions are under Saturn, therefore I have called him the great producer of fate". Saturn takes a hand in any great change in our lives that calls for *action*.

I also feel, that at the conjunction of Mercury and Saturn in Gemini, a very important change will take place in my life; a change which may be set in motion on *inner* planes first, before it becomes apparent on the physical.

Siva, the Destroyer

I dreamt that I was in India; I had just arrived there. I found myself in the large Rotunda of a hotel, where many people were going to and fro. I was seated in a corner of the hall watching them, when a man, who was an oriental, came up to me, and looking me earnestly in the face, took hold of my hand and said:—"It is all right", and passed on.

Next, I found myself in another part

of the Rotunda. Presently a man came in and sat down cross-legged on the floor near me. He was dressed in a loose robe girdled at the waist. He then proceeded to take his arms out of the sleeves, and let his robe fall, leaving him bare from the waist up. Then I noticed something curious—that he was half male and half female, with circles and lines painted on his chest and forehead.

A Voice called out:—"Siva, the Destroyer".

Some of the people wanted to fall down and worship him, but he would not let them, he said they did not belong to him.

The Lord Siva then gave orders that everyone should be placed where they belonged, and a great sorting took place.

March, 1928.

NOTE:

In this vision, I saw him in his powerful dual aspect as the Destroyer. I think that this is his special work now, when a new age is dawning, and all that hinders the spiritual progress of man is about to be removed; so humanity is being separated and sorted out—the wheat from the chaff, the sheep from the goats, the good from evil.

H.P.B. says of him:—"The Hindu Siva, or Bala the fire-god, the omnipotent creative, and at the same time Destroying Deity, in many senses higher than Brahmâ himself". Also, "Wilkinson depicts him as the most intellectual of the Hindu gods . . . And although the Destroyer, 'yet he is the re-creator of all things in perfect wisdom'." Isis I-263, Isis II-524.

Siva's duality:—"Whenever the Eternal awakes from its slumber and desires to manifest itself, it divides itself, into male and female. It then becomes in every system The Double-Sexed Deity, The Universal Father and Mother". Isis II-170.

As Saturn:—"The identity of Saturn with Siva is corroborated still more when we consider the emblem of the

latter, the *damara*, which is an hour-glass, to show the progress of time". Isis II-235.

You will also notice the hand-grip which brought recognition to the man who first came up to me.

"I Will Arise and Go to My Father"

Luke xv-8.

I found myself in a bright sunlit valley. I was sitting by the driver of a coach-and-four; I was tied to him with a cord; the coach was full of passengers.

There was a high table-land close by and we were to drive to the top; the road was cut out in the rock all the way up. When we had gone a good way on our journey, I noticed large slabs of rock jutting out just below the outer edge of the road, and on reaching it, to my surprise, our right wheels went along this slab pathway, while the left ones were on the road—which gave the coach a tilt. These slabs of rock stopped abruptly before we reached the top, and then the struggle began, to try and get the wheels on to the road. The driver did not succeed, and just before the coach went crashing down to its doom in the valley below, he cut the cord which bound us and helped me to escape to the top of the mountain. From there I looked down, and saw the coach with its passengers falling to the dark and awsome valley below, where hideous gargoyle faces grinned up at me; there was a small child that I regretted being unable to save.

The table-land where I found myself was a bleak and barren place devoid of vegetation. I was left alone for the other experiences.

I next remember being on a ship, and escaping from some danger by water, but cannot recollect the details. Then I was on the mountain again; there was a very high funeral pyre with a body burning on top of it, and, although I was watching it, I knew that it was my body being burnt. There was a white altar by the pyre.

From there I went to a small chapel. The doors were open, so I walked in. It was most beautiful inside, just like a jewel, there was so much colour! I noticed the domed ceiling was painted in designs. I walked to the Sanctuary, where the floor was tiled, on top of which a large wheel was painted in colour—it was the Wheel of the Zodiac.

On this Wheel was placed a huge white sarcophagus, the kind one associates with the burial of kings of a past and gone civilization. In this a body was lying, and I got the impression: "He is not dead but sleepeth". There was no lid to the sarcophagus, but a piece of brocaded silk was thrown over it.

As I was standing by and wondering who was lying there, I heard a Voice call out in commanding tones:—"Rise, Thou most Holy!"

December, 1928.

NOTE:

This vision seems to indicate the trials of initiation, and after the purification by fire, being allowed to be present at the awakening or resurrection of some great Adept, an Adept who evidently has been 'asleep' through the ages, waiting for this special period of the world's history, where undoubtedly some great work will be undertaken.

Although I do not remember in detail the painted design on the domed ceiling of the chapel, I feel very sure that it also was the Zodiac; a replica of the one below in the Sanctuary.

Looking Back Through the Centuries

I was on a high plateau—grazing lands, where the grass was of a peculiar kind, and not the usual type we are familiar with. This grass was several inches long and silky, with broad blades and pointed ends, and as there was a gentle breeze blowing at the time, there was a soft musical rustle from the grass. I noticed all this, and thought how lovely it was up there in the sunshine. There were no trees, but just this

mighty expanse of waving grass.

I also saw what at first appeared to be the ruins of some cathedral, but on closer inspection it turned out to be natural sandstone formations, weathered by wind and rain into fantastic shapes.

As I stood outside looking at the scene, a herd of shaggy-coated long-horned cattle passed by, and on the back of one of them was seated the herdsman—a young boy of eight or nine years old. He belonged to a dark race, with bright eyes and elfin locks, and was clothed in a loincloth.

He turned his head and saw me, and we gazed at each other for a moment, when, suddenly he took fright, or what seemed to me such, for without getting off the animal he was riding, he hid along its side the way Cossacks and American Indians do.

While we were gazing at each other, I knew that the boy was myself in a former incarnation! I then went back to the sandstone 'ruins' to look around, and while there, some animals passed through; I was frightened and hid, but was told not to be alarmed, that they would not hurt me.

The animals were the Mastodon, the Mammoth and a huge lizard-like creature with a long snake-like neck.

February, 1929.

NOTE:

It is difficult to determine the race and country to which the child belonged. The clue to the latter is, I think, the peculiar grass and the sandstone formations. The time was prehistoric, as the animals seen belong to that period.

H.P.B. in "Transactions" calls this type of vision: — "Retrospective; dreams of events belonging to a past incarnation."

The Circle Dance of the Priests

I saw a circle of men dressed in long white robes, girdled at the waist. They were priests; their faces were turned outward from the circle, and they were

moving slowly round, stopping every now and then to make some sign in front of them with the right foot; I found myself dancing in the circle with them.

I could not see the signs the others were making, but I found myself making the sign of the triangle.

The dance was rhythmic, which in its turn caused vibrations which created Power.

January, 1930.

NOTE:

H.P.B. describes the seven stages of initiation of the Egyptian mysteries:—"In the sixth, the priestly dance in the circle was taught him, in which he was instructed in astronomy, for it represented the course of the planets. The neophyte was then known as 'Astronomus'." Isis II-365.

I felt sure that these priests belonged to some special Order, and for a long time I searched. One day, when reaching for a book from the shelf, swift as lightning it came down into my outer consciousness:—"They belong to the ancient Order of Melchizedek".

"Seek for Him Who is to Give Thee Birth
in the Hall of Wisdom"

Voice of the Silence.

I found myself on a road where I met many people to whom I spoke, then seeing a garden I walked through the gate. I was told that I should not be there without permission, but thought as I was there, I would look around.

Presently, I heard a voice calling my name, and left the garden to see who it was. I was told I was needed immediately, so I followed the guide.

We came to a large building which looked like a church, but it was a Hall of Assembly. We entered, and there I stopped, for standing before me was the most wonderful Being I had ever seen! He was radiantly beautiful, I shall never forget! He was tall and majestic, with light complexion, black hair and a square-cut beard. He wore a long white robe and turban, and there was a soft

radiance of light shining around his head. When I first saw him, he was facing the back of the Hall with his profile towards me. He was deep in thought, with his right elbow resting on his left hand, and gently stroking his chin with his right. This attitude is characteristic of him, whoever he may be. As I was taken to my seat he gave me a glance.

The Hall had an aisle down the centre, with seats on each side on which people were seated. The walls were white with high raftered ceiling, and on the raised platform was placed a massive high-backed chair, on which another Master was seated. I could not see his face, for it was wrapped around or veiled—He was possibly a Hierophant.

This was a ceremony of Investiture that I was attending, and I noticed that large pear-shaped crystals were being given to everyone. These were worn round the neck from a cord.

I was given one like it, only mine was a sapphire, and with it I received a collar and a long piece of blue ribbon.

I immediately took these to the Master at the end of the Hall and he showed me how to wear them.

The collar was fringed with a linen band as heading, trimmed with studs or buttons. I cannot remember whether this collar went right round the neck or ended in a stole. The ribbon the Master took from me and showed me on his person how it should be worn—over the left shoulder and tied under the right arm.

November, 1931.

NOTE:

"The marked respect paid by the Buddhists to the sapphire-stone—which was also sacred to Luna, in every other country—may be found based on something more scientifically exact than a mere groundless superstition. They ascribed to it a sacred magical power, which every student of psychological mesmerism will readily understand, for

its polished and deep blue surface produces extraordinary somnambulic phenomena." Isis I-264.

Also:—"The Buddhists assert that the sapphire produces peace of mind, equanimity, and chases all evil thoughts by establishing a healthy circulation in man. 'The sapphire,' say the Buddhists, 'will open barred doors and dwellings (for the spirit of man); it produces a desire for prayer, and brings with it more peace than any other gem; but he who wears it must lead a pure and holy life'." Isis I-265.

Vision in Waking Clairvoyance

It occurred in the afternoon; I was alone at the time lying down on the sofa and reading Dr. Roerich's "Shambala". Putting the book down, I was deep in thought on what I had been reading—about the King of the World, Who is Lord of Shambala, and the messengers He is sending out into the world at this critical time. I was wishing, with all my soul to contact one of them, and to be given some definite work to do, instead of this devastating inaction, when, suddenly, I saw the following:

I saw a man walking along side of a wall, as if he was going somewhere—it was so natural and realistic.

His profile was turned towards me, and he was dressed in a long white woollen robe reaching to his feet, and girdled at the waist; but what arrested my attention most, was *the light shining on top of his head!*

This was no halo, but looked as if a portion of the head was protruding, right in the center on top of the head, and it was *this* that was illuminated! It was as if he walked into my line of vision and out again.

As I lay there puzzling over it all, my eyes were directed towards a statue of the Lord Buddha in my room, and there, on top of the head was the same protuberance! I think it is called: "The Seat of Illumination"; all the statues of the Buddha have it. I was strongly im-

pressed that it was a *living person* that I saw; Someone Who was actually walking when I saw Him—and that it was my great desire to serve, that had brought me this clairvoyant vision.

It was as if I were looking at something at a great distance through a telescope, but actually, there was a funnel created through space between me and the object seen. The impression I got was—beyond the Himâlayas.

Easter Sunday,
April 1, 1934.

NOTE:

I sent this to India for identification, and was told that I had seen a vision of the Lord Buddha.

In "Transactions", H.P.B. says:—"It is by cultivating the power of what is called 'dreaming' that clairvoyance is developed."

In summing up: Three important facts stand out in these visions—they are the Buddhist and Astrological influence, with I think, the Masonic as well, with its hand-grip, square and triangle. In another dream, not given here, recognition of a Master came with the hand-grip—recognition only to the Ego, for the personality has yet to identify the Great Ones encountered in these dreams.

The teachings through visions at night commenced with the "Sinking of the Titanic", and ended with the above vision of the Buddha. I have received no more since.

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To whom all communications should be addressed.

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OFFICE NOTES

There were three points in the paragraph which Mr. Pease takes as his inspiration in dealing with his favourite obsession, and as he has said a lot about vivisection, he can have equal space to deal with the point he ignored, one which is of more importance to us even than mad dogs.

• • •

The "H.P.B." Library, 348 Foul Bay Road, Victoria, B.C., has for sale Mrs. Beatrice Hastings' booklets as follows: *Defence of Madame Blavatsky*, Vol. I, 5 copies; Vol. II, 17 copies; price 60c each; *New Universe*, Nos. 1 to 6 inclusive; 5 or 6 copies of each; price 15c each. These will not be sold en bloc to any one purchaser.

• • •

Mr. Geoffrey Hodson has been prompt in acknowledging our replies to

his charges of vilification, calumny, abuse and other forms of verbal violence, but he does not answer any of the points placed before him. Nor does he withdraw any of his charges of abusive language though these are merely statements of fact well known to all outside the cloistered cult of Adyar. He writes "with every good wish" but regrets his "apparent failure." It is good fortune to fail in a bad cause.

• • •

A western subscriber who is not afraid to laugh, writes: "I have a good sense of humour and often get a good laugh over some of your remarks. You always seem to hit the nail right on the head." We may as well note that false occultism is allergic to humour. Mrs. Besant warned her disciples not to risk infection by a joke, as it might develop during one of the solemn moments to which her disciples were subject so that they might commit the awful folly of laughing out loud in the presence of one of the occult Grandees though whether the result would be dangerous to the disciple or the Grandee has not transpired.

• • •

I have discovered a happy man, and I believe he has a shirt. He was bombed out of London in Hitler's palmy days and has been wandering since then up and down upon the earth. Now he reports: "We have got a home again at last. It is a real country house and as I write this I look out at the surrounding fields with sheep and a large arc of sky and horizon. The clouds and the Egyptian autumn, rather than winter, the weather has been so mild—colouring of the skies has been delightful. I have now the pleasant task of re-making acquaintance with my hundreds of books on all subjects, which have been in Depository in London 3½ years. One department of my collection is Natural History so I am equipped for a definitely country gentleman now,

having always loved the open air." Such are the tidings from the north of England.

○ ○ ○

I would be easy to fill our pages with dream stories if we encouraged the dreamers to send them in. We do not encourage them as for the most part it would be ploughing the sands. We have made an exception for Mrs. Nash for she has made a serious study and systematized her experiences, consulting various authorities, among them, the late James Morgan Pryse who spoke of the symbolical character of her visions and said it was "important to note the impression that goes with a vision, which generally gives the key to its meaning." He interpreted the lighted train as the Section that remained true to the memory of H.P.B. and her teachings "as the Canadian Society does."

○ ○ ○

An unexpected, a more than usually unexpected death took Ken C. Taylor from the ranks of Hamilton Theosophists on Monday, February 28. A comparatively young man, he was quiet and modest in manner, but he often took part in discussions, and his questions and observations always indicated a thoughtful mind which depended on its own explorations for the solution of its problems. When he attended the meetings he generally brought a companion along with him. He died at his residence, 141 Alpine Avenue, Mount Hamilton, where he is survived by his widow, Gertrude Wilkinson Taylor. His remains were cremated on Friday, March 3, in Toronto.

○ ○ ○

"The review which we printed last month by Miss A. A. Morton of *Universi*on, is remarkable in its penetration of the occultism that comes forth as science in the hands of a *Russian*," writes a correspondent. "It testifies once more to the outstripping by Russia of our Western civilization in every line of thought and action, and makes H.P.B.'s

birth there stand out more significantly than ever. To me it is also striking that in this review Miss Morton, a close pupil of A. L. Cleather, has exceeded by far anything she has ever done. Lakhovsky ought to be read by all of us who welcome reconciliation between the truths revealed in the *S. D.* and the insight and intuition that is coming to birth in the scinece of this Century, as predicted by H.P.B."

○ ○ ○

Another antipodean has projected himself into the Hodson tournament, Capt. L. Furze Morrish of Melbourne. Adyar does not permit any controversial correspondence in its journals so those who seek expression must feel relieved when they are allowed to say anything that occurs to them whether based on evidence or not. Capt. Morrish thinks quisling is a dreadful word to use. We think it still more dreadful to find it describing the position of our president who was elected to promote theosophy and uses his position to promote the Church which has banned all our literature to its members. Yet Capt. Morrish thinks that Rome may yield to the blandishments of Dr. Arundale and his fellow adepts. And would he, please, point out where we have claimed "a kind of 'papal infallibility' for Madame Blavatsky"? If we had spent one hundredth part of the slaver and gush that is poured over Leadbeater, Besant, Jinarajadasa, Arundale and the other "adepts" we might well be accused of idolatry, but it is her principles that we esteem and try to follow, as we would with any established standard of fact and truth like the multiplication table, the dictionary, or Euclid's elements. Capt. Morrish talks about "abuse" like the other Adyarites. Does he really believe that statement of facts to be abuse?

○ ○ ○

Elsewhere I have dealt with Dr. Arundale's idea of "His Majesty's Government" as applied to the Family Com-

pact aggregation now in power at Adyar. But a word is necessary about his absurd idea of a Leader of the Opposition. Personally I repudiate any such view as entirely un-theosophical and misleading. Theosophists are earnest serious people in search of Truth. To degrade that quest to the level of political rivalry and compromise is only too characteristic of Dr. Arundale's mentality and his conception of his presidential office. There are hundreds of members of the T. S. who agree with Mr. Hamilton-Jones whose letter appears elsewhere. There are thousands of ex-members who have invoked the Karma of leaving the society on account of the vagaries of Dr. Arundale and his former associates. And there are other thousands of theosophists who belong to other theosophical organizations who without question support the timeless ideals of the Secret Doctrine and the Mahatmas. Dr. Arundale never sees these people when he looks over the Adyar garden wall. In Shamballah there is no distinction made among those who seek The Path. Dr. Arundale boasts that he never replies to my "Denunciations" as he terms any statements that point out the differences between his teachings and practices and those of the Mahatmas. If we are wrong in what we say he should at least point out our errors and as a faithful shepherd lead us aright. We can sincerely assert that this is what we are trying to do for our dissenting brethren. One of the members of our Hamilton Lodge, Mr. Albert E. Edgington, is Secretary-Treasurer for the United Brotherhood of Carpenters and Joiners of America, which is, I understand, the largest trade union in Canada; he began a recent official report with this statement: "The acid test of Democracy is the right to criticize laws and regulations which are unjust." Dr. Arundale does not understand this and whatever he may say, in practice he ignores Democracy.

I would suggest that he read the message of the angel to the Church in Sardis.

JEFFREY LE MARQUAND

A gentle soul has gone his way—his fineness and candour leaving a mark upon us all who knew him. A friend such as he was might be called unique, for while he sought the truth within one's soul he gave his loyalty and earnest faith whatever he found there.

In these words I refer to Jeffrey Le Marquand who was called to a more abundant life only last October. During this season as we have watched the icy months go by we have often thought of the last bitterly cold winter he spent here, always seeking the sun's rays in the sky and in life itself.

He served the Theosophical Society for a period of ten years, acting as Vice-President of Montreal Lodge for one year actively, and still another year in absentia. Reluctantly he had to slip into retirement through illness, but never did he lose his intense interest in all that appertained to Lodge work, the doings of his friends and world events. He kept his mind open.

From the spacious Gaspe country he came, born in Newport, Quebec, in 1906, the son of Mr. and Mrs. Ernest Le Marquand, who hailed from Jersey, Channel Islands, so the salt water was in his blood and ever did the sea call to him as to his forebears. Thirteen years later he moved to Montreal with his father and mother, and attended Royal George School, then Westhill High School on a four years' scholarship. An office position was held by him until poor health obliged him to resign about 1937. However, his studies kept him occupied, and he even had a class during one winter when friends met at his home and were stimulated by his kindly courage, his eager absorption in the Ancient Wisdom and philosophy, and had the pleasure of enjoying his com-

panionship and that of his wonderful mother who was devotion itself.

Those days have gone never to return but he lives fragrantly in our memory, a rare human being from whom we learned much. He died in October 1943, and left a big gap in the lives of his family and friends.

Whether we picture him as a student, a lover of nature, a faithful friend, an affectionate son and brother, or as a highly spiritual man, we see him radiant and brave, and are all the better for having known him.

He left behind him his mother and two sisters, Edna (Mrs. Fred Hunt) and Drucie, in Montreal, three brothers, Ernest and Gordon in Gaspe, and Harold in Quebec City.

"Happy is the man who has found the harmony of Life,
For then he creates in the shadow of eternity." (Krishnamurti)

Flora Macdonald Steele.

Montreal.

TORONTO'S NEW PRESIDENT

It is said that all the brains of Canada come from Nova Scotia; at any rate there is a greater proportion of Nova Scotians in the leading ranks than the size of the maritime province might seem to warrant. Perhaps the salt water has something to do with it. Perhaps it is the Scottish blood as the basic strain of the people. Ernest Bruce Dustan has both elements in his make up and Scottish blood from both lines of his heredity. He was born in Picton, September 9, 1894 and educated at the Academy there, afterwards at the University of Toronto taking his B.A.Sc., in civil engineering. He spent four years with the Canadian Field Artillery in the first world war, and for the past twenty years has been a structural engineer with the Hydro-Electric Power Commission of Ontario. His wife is Margot Elinor Laird, third generation

Canadian and also of Scottish descent on both sides. They have one daughter, Mary, aged 21, who has a position at the Kiwanis Boys' Club at old Trinity College. Mr. Dustan joined the Toronto Theosophical Society in 1932 and has been a quiet but valuable worker in the Lodge ever since. He has done excellent work as book steward and his organizing abilities have rendered important service to the Lodge almost continuously. His recent elevation to the presidency was a natural choice. He is a



ERNEST BRUCE DUSTAN

careful student of Theosophy, and in this has the company of his wife and daughter. Mrs. Dustan has a special interest in comparative religion.

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NEO-THEOSOPHY?

As it seems to be a policy of the Adyar branch of The Society to make it hard for students to find the correct teaching, it should not be a surprise to those concerned with the administration to find a steady and relentless opposition from members who discover the true teachings. Yet it is ever a fresh amazement to these officials to find that anyone can rub the Maya from his eyes and look without glamour on the efforts to divert attention from the original teachings. This is a strong statement. Let us see what is meant by it.

The original teachings in many cases say the exact opposite of the Neo-Theosophy practised under Leadbeater's influence and Mrs. Besant's protection. These differences are not mere "difference in opinion"; they are fundamental. They are not accidental, either, but are deliberately designed to support the new theories built around the Krishnamurti cult. They are not later "revelations" brought by a pupil who is said by her followers to have reached greater heights than Madame Blavatsky, but are to the contrary the expressions of a very imperfectly trained pupil of Madame Blavatsky who *disagrees* with her teacher and her teacher's Master-Brothers. Yet all this is hidden under the constant references to Mrs. Besant's books and Mr. Leadbeater's clairvoyance, and the controlled press of the American Section skilfully centres attention upon the Great Three—as a lecturer of this year in the American Section calls Mr. Arundale, Mr. Jinarajadasa, and Mrs. Arundale.

Our attention has been drawn to the injustice done the writer of "The Secret Doctrine". Seeking to establish a class in "The Secret Doctrine" this year, we found for guidance a very sketchy plan of study issued by our headquarters, which Mr. Cook calls a "first section", but which appears to be complete in six

parts. We are informed, however, the "second section" is being written.

Does any reader follow me in wondering why, after the mass of publications issued by Adyar authorities, which includes and touches upon every possible subject in the material and immaterial planes, there is no fine, clear, and praiseworthy plan of study to help Lodges in presenting "The Secret Doctrine?" Does the gap of fifty years without it mean anything as an indication of the deliberate attempt to substitute other teachings *ad infinitum*?

Or do we stand alone in charging that there is no interest in "The Secret Doctrine" in Adyar minds? And that its recognized workers think it more important to lecture upon "The Second Coming of Christ; Theosophy teaches that he will come again", as, under the auspices of the E. S. members and the Liberal Catholic Church priest, is now being advertised in our city? The lectures are offered in the Liberal Catholic Church itself. They are not under the auspices of a Lodge, and the name of The Society is not mentioned. Yet, to all the city, notice is given that "Theosophy" stands for the second coming of Christ, is in fact another Christian sect.

We have not protested to Mr. Cook, since the lecturer is known to him, and what use would there be to protest, knowing the influence that the Liberal Catholic Church officials—not to mention the E. S. officials—have at Adyar headquarters?

Would older members of The Society, or keen students of "The Secret Doctrine", tell me if they have found anything which warrants the assumption that a "second coming of Christ" is taught by the Gupta Vidya? I would be glad to have proof (page, volume and edition) that the Adept-Founders of The Society indicated such a belief.

However, there are other illustrations of the Neo-Theosophical reversion of

the Original Teachings, which we find in our discussions with E. S. members. Our illustration is a point, but only one of many. The Neo-Theosophists travel a different pathway.

The question is, do the divergent paths—Theosophy and Neo-Theosophy—reach the same Goal, the one taught by the Gupta Vidya? This is the all-important question.

Anne Leslie Roger.

7011 Woolston Road,
Philadelphia, 38, Pa.

FALSE SCENTS

Dr. Arundale has been moved in the December *Theosophist* to devote an unusual amount of space to what he calls "His Majesty's Opposition." He claims to be head of the Government and to represent the "Inner Government of the World." In this he rivals the Vatican and parallels the Pope. Madame Blavatsky never would nor could have had the presumption to make such claims, but Adyar knows a different breed of mortals now. Dr. Arundale, says "I think, I hope not over presumptuously, that on the whole I am doing the best I can to transmit the Light of Theosophy as I see it, and that I am trying as far as in me lies to further the purposes of The Theosophical Society." This is just the trouble. He is not expected as president to present Theosophy as he sees it, but as the Masters see it and as Madame Blavatsky saw it. If he is doing his best as far as in him lies, then Theosophy never sank very deep into his mind or consciousness. "Why," he asks, "Should we pour wrath and contempt upon each other simply because we differ?" This Nazi style of argument serves to deceive the innocent dupes who never hear what are the real issues, but are deluded into thinking that the Canadian National Society spends its time and energies in abusing, denouncing, vituperating and calumniating him and his backers, like Messrs.

Jinarajadasa and Hodson. He is not honest when he deliberately tries to leave that impression on our deluded brethren. "I never reply to Mr. Smythe's denunciations," he boasts. If he were honest he would at least try, but he knows too well the charges that he does not teach the Mahatma Theosophy are unanswerable, for they are true. Barrels of herrings would not extinguish that trail. Elsewhere Dr. Arundale gives it as his opinion that the Lodges of the Canadian Federation and those of the National Society should be combined to form one strong society. He does not suggest whether Jonah should swallow the whale or the whale swallow Jonah. Nor does he predict the probable result in either case. We are inclined to the view that he knows very little of the situation, which, so far as the Federation is concerned is dominated by the L. C. C. and the E. S.—the Inner Government of the world, in fact. The only cause of separation is the principle for which we are fighting Germany—Freedom of thought and speech. We cannot relinquish this freedom. The Federation members, especially a few of the older members, are unable to enjoy freedom of speech, in which, of course, they are only falling in line with Adyar. Under our Constitution the Federation Lodges could form a nominal Western section and carry on in all respects independently. On several occasions they have been offered space in our magazine, but declined to use it. They appear to be afraid of Mahatma and Secret Doctrine Theosophy.

A. E. S. S.

UNIVERSAL BROTHERHOOD

Last September, having been impressed more than usually with the problems of those who dwell in solitary places and far away, I wrote a note to "Outliers and Pioneers" and sent it to many who only hear from us occasionally. I happened to see in one of our

exchanges the address of an old correspondent of twenty years ago and put one in the mails for him as a friendly salute. In return, I had an example of what happens to those who do not cultivate the open mind. Those who remember the September issue of our magazine, or who care to refer to it after reading the following letter, will be assisted in understanding what it means to be crystallized in prejudice. Of course he had not read the magazine or he could not honestly say it had no message whatever, no kindness, no brotherhood. We are lost souls worthy only of Avitchi. He and his associates are safe in the fields of Aanroo.

"Dear Mr. Editor: I am returning you your copy of the Canadian Theosophist which you kindly sent me, as I suppose, an introductory specimen of Canadian Theosophy.

But say, Brother, it disappointed me a lot I couldn't find any Theosophical thought in it. Why this therefore?

Change the name, call it Anti something and then everybody can have a wallop at it in order to air some pet grievance.

But for us it has no message whatsoever. No kindness, no brotherhood, no instruction that could be used for spiritual development whatsoever. Can I send you something interesting? Have you ever read about Avitchi, the place of lost Souls who wander in eternal torment until finally disintegrating, owing to destructive work on the earth plane, lack of love, malice, and working to destroy the influence of those high Initiates who are endeavouring to purify and spiritually regenerate humanity. You must never do that, Brother, or allow your paper to be used for that purpose. You won't, will you? You know that saying: "My Spirit will not always strive with Man". That is our message to you, dear Brother, and those associated with you.

A Merry Christmas and a Happy New Year to you all.

In fraternal friendship.

CORRESPONDENCE

"APPARENT FAILURE"

Mr. A. E. S. Smythe,
General Secretary,
The Theosophical Society in Canada.

Dear Mr. Smythe:

I beg to acknowledge receipt of replies from yourself, Mr. W. E. Wilks, the Executive Committee and Mr. Thomson.

I thank you and your colleagues for the careful exposition of both views and motives. I note the reasoning that these justify the methods against which protest is made.

I cannot but regret the apparent failure of my appeal to you all.

With every good wish,
Fraternally yours,

Geoffrey Hodson.
C/-No. 10 Belvedere St.,
Epsom,
Auckland, S.E. 3.
25th Jan., 1944.

SYMPATHY FROM ENGLAND

11th February, 1944.

Editor, *The Canadian Theosophist* :—

We of the Phoenix Lodge Theosophical Society in England have been profoundly moved by the correspondence published in *The Canadian Theosophist* for November, 1943. We would like to support you and your executive in the attitude you have taken both in the letters themselves and in publishing them in full.

There are members in all countries who feel as we do and chafe at the gross mis-representation of Theosophy which emanates from high places in the Society and who long for a reversion to the original teachings of our founders. Even here in England we believe there is a growing number of members of our Society who wholeheartedly agree with your standpoint and are ready to voice

their support.

It is high time that the Theosophical Society had at its head a person whose interests are completely theosophical. During the regime of Mrs. Besant we became more political than theosophical, due to her outlook which coloured the activities of our Society in all nations. During his presidency, Dr. Arundale has tried to represent theosophy and at the same time retain his vital interest as a Bishop in the Liberal Catholic Church. Today he is more Bishop than President.

The President of the Theosophical Society has a duty to the membership. He represents them before the world and the Society is judged by what he says and what he does. Our President ought to be a person with a profound knowledge of theosophical teachings and he should devote himself wholly, solely, and exclusively, to our work and not muddle it up with politics, religion and social reform.

As evidence of the fact that the public are interested in our teachings but not in our Society, it may be remarked that in England there is a tremendous demand at our Headquarters Lending Library for books dealing with Theosophy and occult subjects by non-members, who refuse to join the Society but want access to the literature.

Letters of enquiry which reach us show conclusively that many people who take an interest in occult subjects are anxious not to describe themselves as Theosophists or become members of our Society.

The proximity to the war front has considerably curbed the activities of the Phoenix Lodge and its members, but our Canadian Friends may rest assured of our continued support in their endeavours.

Sincerely and fraternally,

J. M. Hamilton-Jones,
President, Phoenix Lodge, London,
T. S. In England.

THE CAT IN THE BAG

From Capt. L. Furze Morrish,
27th Jan., 44.

The Editor
Canadian Theosophist.

Dear Brother,

I refer to your number of November 43, Vol. 24. No. 9, in which much space is given to comments on a letter by Mr. G. Hodson.

Writing as one who has little time for "infallibility" in human leadership of any kind, I would like to ask the following questions, which I am sure some one of your correspondents will answer:—

1. On what valid grounds, (apart from personal prejudices which are nearly always determined by environment) does the group of Theosophists which your organ appears to represent, claim a kind of "papal infallibility" for Madame Blavatsky, especially in view of her own persistent refusal to claim anything of that kind? Is the "corner of the veil" lifted by her, or by certain Adepts through her, to be carefully nailed round the edges to prevent it lifting any further?

2. In voicing difference of opinion, are the methods of what is generally known as the "gutter press", namely personal abuse, in keeping with an intellectual, not to say a theosophical journal? I refer to the words "quisling", "hoodwinked", "superstition" etc., used by your correspondents.

3. Is it not possible that certain "Adepts" other than those advertised by Madame Blavatsky intend to bring about the liberalization of the Roman Church by means of the LCC, irrespective of whether some theosophists mistook this intention or not? It would be well to be quite sure before answering this question, because it might explain quite a lot of misunderstanding due to ignorance.

4. Presuming your "Back to Blavatsky" Movement accepts as a goal the

"theosophising of the world", and knowing that the bulk of the West expresses its idealism in Christian and not oriental terms,—which would seem to be the saner method of "converting" the West, by *explaining* Christianity like Bishop Leadbeater, or by *abusing* it like Madame Blavatsky? If one wished to approach someone with a view of opening negotiations of some kind, would it be high strategy to strike him in the face and tear his coat off his back as a preliminary gesture of goodwill?

5. Is it not possible that Madame Blavatsky was making a purely subjective approach to truth along oriental lines, while Bishop Leadbeater was making an objective approach to the same Ancient Wisdom along traditional western lines?

6. Why do your correspondents not give Adyar leaders their courtesy titles, instead of "Mr."? Dr. Arundale has an accepted degree and Bishop Leadbeater was a Bishop accepted by the majority of Christendom. Why use such an obvious way of belittling someone whom your correspondents do not like?

7. Referring to a "Back to Blavatsky" Movement, why should we persist in wanting to go backwards? Why not have an "On to Theosophy" Movement?

8. If your correspondents claim the right to be abusive to those whom they are convinced are enemies of that aspect of truth which they embrace, can they complain if others use the same strong language to them?

Fraternally,
L. Furze Morrish.

33 Somers Avenue,
Malvern,
Melbourne S.E. 4,
Australia.

BOOKS ON THEOSOPHICAL SUBJECTS
which have passed the tests of time and use
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N. W. J. HAYDON,
564 PAPE AVE., TORONTO

RUSSIA AND THE VATICAN

"Moscow, Feb. 8—(AP)—Following is a resume of passages of the article in the Feb. 1 issue of *Izvestia*, official Soviet newspaper, in which the writer Dmitri Petrov declared that the policy of Pope Pius XII is pro-Fascist:

"As reported by a Reuters news agency Washington correspondent the Foreign Policy Association of the U. S. A. has just ended an exhaustive review of the foreign policy of the Vatican.

"The association after a detailed study concluded a period of unprecedented anti-clericalism derived from the permanent connections between the Vatican and Fascism and the support by the Vatican of Mussolini's policy.

"This can be expected in Italy. The association points out that friendly as well as hostile commentators think the long-lasting tie between the Vatican and Fascism will bring about hatred as well as persecution.

"The Lateran agreement concluded Feb. 11, 1929, between Mussolini and the Vatican became the cornerstone of the Vatican's policy in its attitude toward Italian Fascists.

"This agreement, which regulated regulations between the Fascist state and the Church, was Mussolini's victory in that he obtained for himself the support and leadership of the Italian Church.

"As was known even before the Lateran agreement, the Vatican to please Mussolini, approved the dissolution of the Italian Christian democratic parties in which the voices of Fascist opposition continued to be heard.

"Proof that this co-operation was not purely nominal was given by the clergy when priests and bishops agitated for acceptance of Fascist candidates and participated en masse at elections.

"This happened with the blessing of the Vatican despite its proclaimed restraint of participation in active politi-

cal life. As ascertained by the association at that time, the Vatican in fact smothered any opposition to the Fascist regime." Petrov then cited what he said were the association's declarations on the Pope's attitude toward the conquest of Ethiopia.

"It is quite natural that the broad masses of the Italian people turned against the Vatican which supported the African march of Mussolini," Petrov went on.

Next the writer took up what he termed the Vatican's "unglorified role" in the Hitler-Mussolini adventure in Spain.

"When Italy attacked France," Petrov continued, "the Vatican remained silent. It is typical of its foreign policy that it was one of the first to recognize Petain's regime which was established by Hitler.

"The magazine *Civilia Catholica*, organ of the Jesuits, appealed to Italian soldiers to shed blood for the cause blessed by religion. It meant it openly approved the extermination of the peoples of Yugoslavia, Greece and other countries of Europe.

"In fact, the Vatican sanctioned pro-Fascist activity of Italian cardinals and bishops who acted for the support of Mussolini and his war policy.

"Now the tune has changed. Pope Pius XII's declarations of equal love for all people in the fourth anniversary of the war and at Christmas, 1943, does not conform with the Vatican's practical policy which not only has maintained diplomatic relations with Hitler but helped Hitler strangle the Italian people, including Catholic groups opposed to Fascism in Germany as well as Italy. Under such conditions opposition to the ideas of the Vatican cannot help but grow in Italy.

"During the Fascist regime in Italy the Vatican has played into the hands of Fascism which at present is despised and hated by the people.

"By supporting Hitler and Mussolini the Vatican went out of its way to discredit its own policy.

"Now the Vatican assumes the course of preaching love to all peoples. The fact remains that in the great historical battle of all freedom-loving peoples against the enemy of humanity the Vatican has assumed the position of a direct accomplice of Fascism.

"The people in Italy have realized the ruinous policy of Mussolini. They became more and more convinced that the policy of the Vatican was closely connected with Mussolini, this captive of the Germans. No wonder their hate of Hitler now also includes the Vatican.

"The Vatican is harvesting the fruits of its own policy. Its permanent friendly ties with Fascism, its direct aid to Hitler and Mussolini, had an effect on the Vatican and not only in Italy.

"Catholics who live in England, America, Spain, Poland and other countries as well as the Italians, are becoming convinced of the pro-Fascist character of the Vatican's policy.

"Therefore the Foreign Policy Association is right when it foresees the beginning of a period of unprecedented anti-clericalism."

THE THREE TRUTHS

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

VATI-Cant-ics

As the physically-projected war to arrest the aggressive growth of the Nazi-Fascist dictatorships which imperilled Europe and the world, moves towards its conclusion, a new war is developing on kama-manasic levels. We call it the Soviet-Vatican war because, although this is an over-simplification, it goes to the roots of the matter. It has a lot to do with the dubious future of Christianity, for about 50% of "Christians" in Europe belong to that perverted pseudo-Christianity of Papal priesthood, the Roman Catholic Church.

This war is being waged in our country, in the U.S.A., and in all the countries of Europe. Not all the revolutionary and progressive forces are Communist by any means, any more than all the reactionaries and conservatives are Catholics, but behind these two groups stand the Soviet and the Vatican as the strongest nuclear forces with which all others are becoming aligned by varying degrees of affinity.

Throughout the capitals of Europe, Vatican-backed reactionaries are scheming to preserve established authorities and traditional privileges (or to restore in Berlin), with the minimum of surrender necessary for the assurance of their continuance, whilst proletarian revolutionaries and peasant and liberal reformers strive, with Soviet blessing, to encompass the downfall or radical transformation of these old regimes.

The Vatican is working for an extensive Anti-Russian European bloc, and particularly for a "cordon sanitaire" in Eastern Europe, to isolate Europe as far as possible from permeation by Soviet ideology or invasion. Its influence is clearly to be seen in making and magnifying difficulties in collaboration between the Anglo-Americans and the Russians, preferring to delay the Second Front in Europe, conserve Anglo-American lives, and let Russia be weak-

ened by her millions of casualties in fighting Germany unrelieved by major land fighting in the West.

The Soviet demands the immediate implementing of the promised Second Front, as a means of drawing off enough German forces from Russia to permit military victory to be achieved this year. They are insistent. "On June 11th 1942 Mr. Eden reported to the House of Commons that full understanding had been reached between the Russian and the British Governments with regard to the urgent task of creating a SECOND FRONT IN EUROPE IN 1942". The Russians say it still isn't effectively here in 1943. Do we mean business? Are we acting in good faith? Or are we deliberately going slow for reactionary political reasons; leaving them in the lurch, giving them equipment, but not doing our fair share of the fighting?

The Soviet wants Eastern Europe certainly, and all Europe if possible, friendly to her and collaborationist. So whilst Churchill and Roosevelt demand unconditional surrender successfully so with Italy, Stalin is demanding that Germans overthrow Hitler and the Nazis, clear out of Russia and all other conquered countries, and set up a new government with a foreign policy BASED ON BISMARCK'S CARDINAL PRINCIPLE OF RUSSO-GERMAN FRIENDSHIP.

And whilst the Soviet demands for an effective second front mount in intensity of insistence, there come propaganda warnings that these Russian realists are not going to be bluffed by pretences camouflaging Vatican-reactionary devices in place of whole-hearted co-operation. We are warned that pursuance of "plans for an Eastern European Federation would lead to the rupture of the Anglo-Soviet Treaty", and that if Hitler were overthrown, cessation of fighting IN THE EAST, and evacuation of territories IN THE EAST would suffice to restore peace between Germany and Russia—or in other words if we will not

open an effective second front and share the land fighting, we may have to meet the whole of Germany's armed might in the West.

The question is being forced by events upon the U. S. A. and the British Commonwealth—do we stand in fair and frank comradeship with Russia, or are we going to be mixed up in Vatican intrigues? Much will depend on the answer. The Russians are not faultless. Neither are we. But we have been saved from much suffering and perhaps from being overwhelmed because Hitler diverted his attention to the East and because RUSSIA WITHSTOOD.

The Anglo-Soviet Alliance has great possibilities of good for European and world peace. "Our own nation" Professor Seton-Watson describes as "re-generated by war and great leadership and, we may hope, destined to achieve a new society", and Russia "a nation now entering its post-revolutionary phase", and we share "a common interest far transcending ideological differences". (MANCHESTER GUARDIAN, 24. 8. 43.)

That alliance is incompatible with conspiracies to form anti-Soviet bulwarks. We are bound to support the Polish demand for fair treatment, but unless the Poles themselves deal fairly and decently they will neither deserve nor get that for which they do not create the requisite permissive karmic conditions. Some of their propaganda activities in this country are deplorable. We are not fighting this war to allow Polish anti-Semitic Fascism or twisted Vatican diplomacy to take the place of German Nazism.

When the Russians achieve victory, in Prof. Seton-Watson's words "peace in Eastern Europe will be a Slavonic peace, and must be brought into line with Russian interests" and she will require "strategic security along her whole western frontier". If we are wise, we may influence Russia to avoid some karmic seeds of future trouble, but

every nation makes its own karma and we shall not have the power to control Eastern Europe. Pax Britannica-Americana will not extend so far. Tripartite authority in Europe is the only alternative to complete Russian dominance in the East or phases of a Vatican-Soviet war.

Mr. Walter Lippman has put the issue straightly in his recent book on *U. S. Foreign Policy*:

"A settlement . . . that could be maintained only by aligning America, and therefore also British (sic), military power against Russia in Europe would set the stage inexorably for a third World War . . . The "cordon sanitaire" . . . has no military value . . . Russia could break through it easily . . . To encourage the nations of Central and Eastern Europe to organize themselves as a barrier against Russia would be to make a commitment that the United States could not carry out . . . The region lies beyond the reach of American power . . . We should be . . . encouraging them to pursue policies which we are unable to underwrite, and to take risks . . . we cannot insure them against."

A victorious Russia will have to be welcomed into the Councils of the World, her reasonable demands and contentions freely accepted and our reasonable claims convincingly and energetically urged upon her. Our impressions are that the Russians will have no truck with the monkey-tricks and self-seeking astutenesses of old-time diplomacy, but will play the game on a basis of straight talking and plain dealing. At least, that is the only basis which gives a prospect of global co-operation, founded upon a just utilization of the anticipated victories of The United States of America, The British Commonwealth of Nations, The Union of Soviet Socialist Republics, The Republic of China, and our many other allies.—*From Eirenicon, Sept.-October.*

MAD DOGS, ETC.

Editor, *The Canadian Theosophist* :— Your comments under Office Notes, in your current issue regarding three birthdays which occur on Dec. 27 are very interesting and pleasing to myself, except for the statement that Pasteur "has driven hydrophobia into the back-woods." You seem to be unaware that a large section of medical opinion hold nothing but contempt for Pasteur's theories and practices. I have before me an immense amount of evidence refuting the claims made by himself and his adherents. For example: Dr. Brady, Springfield, Ill., State Journal, May 4, 1940, writes: "I would not take Pasteur treatment in any circumstances, because I fear the consequences of injection of the virus more than I do the remote possibility of getting rabies". Dr. Fayette C. Ewing in *The Journal of the American Medical Association*, July 24, 1937: "Here in Louisiana, we are experiencing the usual mad dog scare. Public officials of small cities, including veterinarians, supplemented with propaganda of manufacturing firms, find it to their interest to impress the public with their efficiency." ". . . newspapers co-operate with these officials with sensational headlines and stories of mad dogs running amuck and biting children and stock." Dr. Charles W. Dulles (late lecturer on history of medicine University of Pennsylvania; undoubtedly the greatest authority on hydrophobia in this country): "I might cite my own experience in the treatment of persons bitten by dogs supposed to be mad, which has furnished not a single case of the developed disease in thirty years." Another doctor, Director, National Institute of Health, in his testimony before a Senate Committee, Washington, June 1930, asserts that "The Pasteur treatment is not always successful; . . . and occasionally paralysis follows its use." In Italy: (State-

ment by Prof. Carlo Ruata): Average death rate from hydrophobia 65 before Pasteur treatment and 85 after the installation of the nine anti-rabic Institutes. "The numerous 'cures' . . . are cures of bitten persons in whom rabies would never have developed . . ." I am sorry that considerations of space prevent my giving these quotations in full, but on application I should be happy to supply them to anyone. Now with regard to Pasteur's germ theory, Dr. M. Beddoe Bayly, M.R.C.S., L.R.C.P. has issued a pamphlet "The Germ Theory of Disease", reprinted from "Medical World" 1928, from which I quote: Diphtheria—according to the *Lancet* (Sept. 1898) the Klebs-Loeffler bacillus is absent in 14 per cent. of cases of clinical diphtheria. The Report of the Royal Commission on Vivisection puts the percentage at 20 per cent.; while Osler places it as high as from 28 to 40 per cent. of cases. The argument is frequently used, when the bacillus fails to be found in the early stages of the disease, that it will appear later on But surely a causal organism should be present before its effects are manifest."

Cholera: Even in the early days of the discovery of the Cholera bacillus by Robert Koch, the challenge of his claim was taken up by his distinguished contemporary Pettenkofer, who backed his arguments by swallowing a whole tubeful of cholera germs containing enough of the *comma* bacilli to poison a regiment. Nothing happened

Pneumonia and Typhoid: This daring experiment of Pettenkofer's anticipated the more elaborate investigations of Dr. Fraser of Toronto described in the *Canadian Lancet* in 1917. He was led to making his experiments through noting the frequent absence of germs at the onset of disease, when naturally one would expect them to be present if they are, as alleged, the cause. Various tests were made on himself and five other

volunteers. The first test was whether Klebs-Loeffler bacilli would cause diphtheria, and about 50,000 were swallowed without any result; later 100,000, 500,000, and a million were swallowed, and in no case did they cause any ill effect. The second series of tests was to decide whether the Eberth bacillus would cause typhoid, but each test was negative; even when millions were swallowed. The third series of tests showed that one could swallow a million (and over) pneumococci without causing pneumonia or any disturbance. The investigations covered about two years, and forty-five different tests were made . . . The germs were swallowed in each case, and were given in milk, water, bread, cheese, meat, head-cheese, fish and apple—also tested on the tongue. Most of the cultures were grown by myself, some from stock tubes furnished by Parke, Davis & Co., and one tube furnished by the Toronto Board of Health through one of their bacteriologists." Pasteur "plagiarized, and later distorted" . . . into the current germ-theory of disease" the marvelous discoveries of Pierre J. N. Bechamp.

W. B. Pease.

Victoria, B.C.,
26th Jan., 1944.

THE WAR

Our impatience over the slow progress of the war is the result of taking personal and human and national views of the military operations instead of realizing the whole struggle as part of a cosmic process, definitely set in motion by forces generated similarly to those that produce a hurricane, a thunder-storm or an earthquake. The difference is that in war human elements are apparently more directly involved. This, however, is only an illusion. Humanity has its share in all the operations of Nature, be they destructive or immediately beneficent. It is not till long afterwards usually that the good or evil

aspects of a war can be determined. Contemporary judgment of the battle of Hastings, of Bannockburn, of Crecy, of Agincourt, of Blenheim, of Waterloo, of Gettysburg, would depend on the nationality of the witness, while history generations later records other opinions. In a war like the present when the world, the time-world or aion, is being remade or reborn, what people think has little weight, and no influence, unless it is based on knowledge of the ethical causes that move the nations. In the mass, their motives are selfish. Even the highly civilized United States cared nothing for the tremendous issues at stake, until the motive of self-preservation set even the isolationists in fear of their lives. Among those who plot, says the Koran, God is the greatest of plotters. When it was necessary to bring the United States into the war, Japan was moved to attack Pearl Harbour. Cosmic methods were never more clearly demonstrated. If we view the German attack on Russia, the Italian attack on France, the stupid neutrality of Spain, Turkey, Eire, all basically selfish in motive, as cosmic in effect and intent we get rid of many personal problems, and can look at the great game of war, even when mortally concerned with deeper interest and with the detachment of the higher spheres. We begin to see why the Italian campaign has turned out to be something other than the generals intended, why the weather took on abnormal severity, why Hitler launched his attack on the Anzio beach-head with his usual blind estimate of the result, and why Russia turns out to be the surprise of everybody. Our impatience over the delay in opening the "second front" may well be restrained while we exercise our imagination in trying to foresee what will be the actual climax of the war and its conclusion. Nothing could be so embarrassing to the Allied nations than an immediate and total surrender by Germany, but Hitler

is not clever enough to take such a step. We are all foolishly planning terms of peace although we have not been able to place ourselves in the place of any of our enemies nor take the first step towards turning their enmity and hatred into reasonableness. That transformation can only come as the result of cosmic influence, in which we doubt that any of the belligerents has faith. They all invoke "God" but the agencies, the powers and the secret influences so designated are so unrecognizable by ordinary human consciousness as to leave us in abject ignorance, a condition described as "faith" by the theologians. Meanwhile the preparations for the continental invasion go on apace. The bombing campaign with which Germany is continuously visited, its factories destroyed and its capital city annihilated, heaps horror on horror, and "softens" the way for the massed armies which are to subdue the doomed Hitlerite conspiracy against mankind. Let us not make any mistake about this. We are all responsible for the war and its execution. We have done those things which we ought not to have done, and we have left undone those things which we ought to have done. Our transgressions may have been great or they may have been small, but with perfect justice we shall be burdened with our due share of the wretchedness and the woe. It is the tragedy of life that men have been misguided, misinformed, and chosen the evil of selfishness and separation rather than the good temper of brotherhood and universal service. We can put a new spirit into this war just as we can put a new ideal into our lives. Let us highly resolve that we must love our enemies though they slay us, and that if we are called upon to slay them it is with our own hearts also laid on the altar of sacrifice.

A. E. S. S.

FACING DEATH

From "Flight To Arras"

BY ANTOINE DE SAINT-EXUPERY

Author of "*Wind, Sand and Stars*"

(This extract describes the author's thoughts when he was fighting an air battle and in momentary expectation of death.)

"Somehow these explosions, though I find I must mention them, did not really count. They drummed upon the hull of the plane as upon a drum. They pierced my fuel tanks. They might as easily have drummed upon our bellies, pierced them instead. What is the belly but a kind of drum? But who cares what happens to his body? Extraordinary, how little the body matters.

"There are things we might learn about our bodies in the course of everyday living if we were not blind to patent evidence. It takes this rain of upsurging streamers of light, this assault by an army of lances, this assizes set up for the last judgment, to teach us these things.

I used to wonder as I was dressing for a sortie what a man's last moments were like. And each time, life would give the lie to the ghosts I evoked. Here I was, now, naked and running the gauntlet, unable so much as to guard my head by arm or shoulder from the crazy blows raining down upon me. I had always assumed that the ordeal when it came, would be an ordeal that concerned my flesh. My flesh alone, I assumed, would be subjected to the ordeal. It was unavoidable that in thinking of these things I should adopt the point of view of my body. Like all men I had given it a good deal of time. I had dressed it, bathed it, fed it, quenched its thirst. I had identified myself with this domesticated animal. I had taken it to the tailor, the surgeon, the barber. I had been unhappy with it, cried out in pain with it, loved with it. I had said of it

"This is me". And now of a sudden my illusion vanished. What was my body to me? A kind of flunkey in my service. Let but my anger wax hot, my love grow exalted, my hatred collect in me, and that boasted solidarity between me and my body was gone

"The flames of the house, of the diving plane, strip away the flesh. But they strip away the worship of the flesh too. Man ceases to be concerned with himself: he recognizes of a sudden what he forms a part of. If he should die, he would not be cutting himself off from his kind, but making himself one with them. He would not be losing himself, but finding himself. This that I affirm is not the wishful thinking of a moralist. It is an everyday fact. It is a commonplace truth. But a fact and a truth hidden under the veneer of our every day illusion. Dressing and fretting over something absurd. But in the instant when you are giving up your body, you learn to your amazement—how little store you set by your body. It would be foolish to deny that during all those years of my life when nothing insistent was prompting me, when the meaning of my existence was not at stake, it was impossible for me to conceive that anything might be half so important as my body. But here in this plane I say to my body (in effect), "I don't care a button what becomes of you. I have been expelled out of you. There is no hope of your surviving this, and yet I lack for nothing. I reject all that I have been up to this very instant. For in the past it was not I who thought, not I who felt: it was you, my body. One way and another I have dragged you through life to this point; and here I discover that you are of no importance.

WHAT MUST WE DO?

"Theosophists stand for brotherhood, but we do not exist merely to talk about it. Nor do we exist simply to exist, which is to say that we are a means and

not an end. Suppose every Lodge increased to bursting, and new Lodges, members, sections, became our natural order. Suppose we have great wealth and prestige, with wonderful shops, centres, libraries, lecturers and leaders. With all these attributes we might yet be far from forming a nucleus for universal brotherhood. Indeed, has such a disaster not overtaken official Christianity?

"What must we theosophists do about it? All men, we assert, are our brothers. We are indeed long lost brothers each to each. We have shared in the past a common home and origin, but in our respective wanderings in a 'far country' we have forgotten this. We must come to ourselves without delay.

"Everywhere human beings suffer sorrow. They become diseased through malnutrition, and die of starvation, are killed through preventable disease or danger and so often exist in poverty without adequate clothing or shelter. Everywhere wars or fear of wars, deprivations of life and liberty; everywhere people without home or country, and yet each and every sorrow man-made and preventible.

"When the world is in this state it is useless to provide a perfect cosmology having 'explanations' for every injustice and disaster. It is true that theosophical knowledge can fill empty minds, but can we fill empty hearts, not to speak of empty stomachs?

"These problems are not, of course, capable of solution by a Society. The Society of Friends did not help to remove the evils of slavery, or inhuman penal codes, but individual Quakers did so by enlightening and arousing the consciences of men.

"Under the direction of wisdom there is a plan which ever presses on to the goal. Under that plan the present predatory order of society is doomed, and its end is likely to be encompassed by war or economic collapse or both, unless

people bestir themselves.

"Are theosophists equipped for the day? Theosophy is the essence of wisdom and knows the plan, but the members of the Society must embody it. To be effective in brotherhood means the recognition of our common origin and kinship with all other life: which means the apprehension of that life, first and all the time in ourselves.

"The mental pictures which mean Theosophy to so many, must be replaced by something more effective. Cosmologies do not make converts, but perfected lives do. The head teaching must be replaced by the heart doctrine. Brain reasoning must be supplanted by integrated apprehension. But how?

"Each must discover the technical details suitable to himself, but the general method is the same for all. Wisdom, Truth, God, Atman, the Self, the Kingdom of Heaven—whatever you call it—is 'within'.

"If we seek we shall find. If we knock it shall be opened. But we must seek by purity of life and knock with super-human will; for only thereby can the way open up to the perfect service, which is brotherhood."—T.R. (not T.H. R.), in *Theosophical News & Notes*, copied in *Eirenicon*, October, 1943.

CHANGING OUTLOOK IN SCIENCE

The Blavatsky lecture for 1943 is a remarkably able survey of contemporary science by Corona Trew, B.Sc., Ph.D., London. Since the nineties the progress of science in all its branches is so great as to "constitute a scientific revolution." But, says Dr. Trew, "scientific thought is only of interest to the student of Theosophy in so far as it influences human progress and has a bearing on man's attitude to himself and the

world in which he lives." When H.P.B. first brought her message from the Masters, it was to meet "the entrenched position of the science of that day—largely arrogant and opinionated; dogmatically proclaiming materialism, based on its concepts of matter . . ." Science in our day, she asserts, has indeed become humble and accepts a limited field of action for its researches. The attempt of fifty years ago to picture the universe as a kind of engineer's paradise has given way to a view that sees everything in terms of a dynamism that is startling to minds trained in the older view. Quoting *The Secret Doctrine* of 1888—"Atoms fill the immensity of space and by their continuous vibration are that Motion which keeps the wheels of life perpetually going," she reminds the reader that when this statement was published, it had no parallel in current scientific thought. So the dead inert matter, which was the foundation-stone of all materialistic views of life and of the universe has been swept away and in its place we find rhythmic patterns of energy. Matter is seen in our time to be an expression at a lesser level of the same kind of phenomenon we find in life and even more subtly in consciousness itself. The unity of structure of the physical universe is another striking contribution of modern physical science. These 24 pages provide the student not merely with the positions assumed by the most recent scientific thinkers, but bring forward the testimony of the poets and philosophers of the time in support of the new conceptions, but she also lines up the *Secret Doctrine* in abundant evidence of its anticipation of what was expected, and substantially assisted the pioneers of science in realizing. The lecture is published by The Theosophical Publishing House, 68 Great Russell Street, London, W.C. 1, London, price One Shilling.